

Cularahulovada Sutta (MN#147)

- The Shorter Discourse of Advice to Rahula

by Bhikkhu Bodhi

[This Sutta has been extended out to its full version for better practice and understanding, eliminating all ditto marks. As you read it, consider each point individually for full benefit. This sutta helps with the clear understanding of Anatta, or the impersonal nature of the process of existence.

This extension editing was done by Khanti-Khema and reviewed by Bhante Vimalaramsi on 12-29-03.]

" All that is subject to arising is subject to cessation. "

[1] Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

[2] Then, while the Blessed One was alone in meditation, a thought arose in his mind thus; "The states that ripen in deliverance have ripened in Rahula. Suppose I were to lead him on further to the destruction of the taints.

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Savatthi for alms. When he had walked for alms in Savatthi and had returned from his alms round, after his meal he addressed the venerable Rahula thus:

"Take your sitting cloth with you, Rahula replied, and taking his sitting cloth with him, he followed close behind the Blessed One.

Now on this occasion many thousands of deities followed the blessed One, thinking: " Today the Blessed One will lead the venerable Rahula further to the destruction of taints. Then the Blessed One went into the Blind Man's Grove and sat down at the root of a certain tree on a seat made ready. And the venerable Rahula paid homage to the Blessed One and sat down at one side. The Blessed One then said to the venerable Rahula:

[3] "Rahula, what do you think? Is the eye permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are forms permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is eye-consciousness permanent or impermanent suffering

or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is eye-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any formations, any consciousness that arise with eye-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

[4-8] "Rahula, what do you think? Is the ear permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are sounds permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is ear-consciousness permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is ear-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any sounds, any consciousness that arise with ear-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

[5] "Rahula, what do you think? Is the nose permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are odors permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is nose-consciousness permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is nose-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any odors, any consciousness that arise with nose-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

[6] "Rahula, what do you think? Is the tongue permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are flavors permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is tongue-consciousness permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Is tongue-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any flavors, any consciousness that arise with tongue-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self?'" -

"No ,venerable sir."

[7] "Rahula, what do you think? Is the body permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Are tangibles permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Is body-consciousness permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Is body-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any tangibles, any consciousness that arise with body-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

[8] "Rahula, what do you think? Is the mind permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Are mind-objects permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Is mind-consciousness permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Is mind-contact permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’" -

"No ,venerable sir."

"Rahula, what do you think? Are any feeling, any perception, any mind-objects, any consciousness that arise with mind-contact as condition permanent or impermanent suffering or happiness?" – "Suffering, venerable sir." - " Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?" -

"No ,venerable sir."

[9] "Seeing this, Rahula, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with eye-contact as condition.

He becomes disenchanted with the ear, disenchanted with sounds, disenchanted with ear-consciousness, disenchanted with ear-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with ear-contact as condition.

He becomes disenchanted with the nose, disenchanted with odours, disenchanted with nose-consciousness, disenchanted with nose-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with nose-contact as condition.

He becomes disenchanted with the tongue, disenchanted with forms, disenchanted with tongue-consciousness, disenchanted with tongue-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with tongue-contact as condition.

He becomes disenchanted with the body, disenchanted with tangibles, disenchanted with body-consciousness, disenchanted with body-contact, and disenchanted with any feeling, any perception, any formations, any consciousness that arise with body-contact as condition.

He becomes disenchanted with the mind, disenchanted with mind,-objects disenchanted with mind-consciousness, disenchanted with mind-contact, and disenchanted with any feeling, any perception, any formations, any mind-consciousness that arise with mind-contact as condition.

[10] "Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘ It is liberated.’ He understands: ‘ birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’"

That is what the Blessed One said, The venerable Rahula was satisfied and delighted in the Blessed One’s words. Now while this discourse was being spoken, *through not clinging the venerable Rahula’s mind was liberated from the taints*. And in those many thousands of deities there arose the spotless immaculate vision of the Dhamma: " *All that is subject to arising is subject to cessation.* "

Khanti-Khema
12-29-03

Sutta translation (C) Bhikkhu Bodhi 1995, 2001. Reprinted from *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya* with permission of Wisdom Publications, 199 Elm Street, Somerville, MA 02144 U.S.A., www.wisdompubs.org

Source : <http://dhammasukha.org>

[Home](#) | [Links](#) | [Contact](#)

[Copy Right Issues](#) © DhammaTalks.net